

# Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

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"... men must learn to live as brothers if they are to live at all."

LISTON POPE

## JIM CROW STILL RIDES

### Sans Curtain

Almost two years ago the Supreme Court ruled unanimously that segregation of Negroes in railway dining cars violated the interstate commerce act's guarantees against "unreasonable prejudice." . . .

The Interstate Commerce Commission, by 7-to-4 vote, prefers to believe that equality of treatment is assured on the Southern Railway's dining cars by the following hocus-pocus: "When entering singly, women will be seated with women, men with men, young people with young people, elderly persons with elderly persons, white persons with white persons, and Negroes with Negroes." . . . It is plain that the same old barrier of segregation is still being created, even though the physical division by curtain no longer exists. Equality of treatment cannot be measured in degree — it is complete or nothing. . . . (Editorial — New York *Herald Tribune*, February 25.)

### Part of the Problem

In a penetrating analysis of the membership of the Interstate Commerce Commission, *The Chicago Defender* of April 19, charges Negroes with "... surrendering without a struggle one-fifth of their rights."

Civil rights may be viewed as having five different areas: education, employment, housing, accommodations in public places and travel.

With regard to travel the ICC has rendered various and sundry interpretations and decisions which, in effect, continue the condition of jim crow on many railroad, steamship and bus lines. *The Chicago Defender* indicates that the members of this Federal Commission are elderly and that a great number of them are from the South. A check of the 11 members of the Commission discloses that 10 "have served on the Commission 34, 21, 20, 17, 14, 12, 12, 11, 4 and two years.

"As in the case of age, long periods of service in one capacity don't always make for better or wiser service. Frequently a man long on the job acts automatically from habits formed early in his experience.

"Let's look at the backgrounds of these commissioners to try to understand their decisions. . . .

"The Jim Crow atmosphere of Washington where the commissioners reside could have some bearing on the thinking

of the men. Certainly, Washington mores are not conducive to re-educating minds already steeped in racial prejudice.

"Another influence on the thinking of the commission is the House Committee on Interstate and Foreign Commerce under which the ICC operates.

"There are 30 congressmen on this committee: 17 Democrats and 13 Republicans. Of the 17 Democrats, representing the majority, 11 are southerners.

"Also noteworthy is that though this committee is in a position to exercise great influence in the field of interstate commerce where the rights of Negroes are constantly flouted, not one of the two Negro members of Congress are on this committee.

"As dark as the situation seems, it is not hopeless.

"(1) An effort should be made as soon as practically possible to get Negro representation on the House of Representatives Committee on Interstate and Foreign Commerce.

"(2) The NAACP and other progressive organizations including the press should prevail upon President Truman to name a Negro to the commission."

## OUTSIDE U. S. A.

### Latin America

In all the principal cities of Mexico and Guatemala societies are being formed which have as their principal purpose the demand that all discrimination of race, color or religious belief be terminated.

Most Latin Americans believe it is impossible to carry on a cultural friendship with the United States as long as there is any thought that colored people are inferior to whites.

In the city of Guatemala the society has some 13,000 paid members and they are demanding that the colored inhabitants of Guatemala be represented in foreign lands by more diplomats of the majority which is colored.

In Monterey, Mexico, these colored people are demanding that all hotels discontinue their policy of discrimination which is only continued because American tourists demand it. . . .

The matter in these pages is presented for the reader's information. It is not to be construed as reflecting the attitudes of the Department of Racial and Cultural Relations or of The National Council of Churches.

These societies seem to be springing up spontaneously and seem to have been caused by so many hotels in Mexico catering to the wishes of . . . tourists who demand discrimination. . . . (*Pittsburgh Courier*, May 10.)

## Britain's "Second Class" Citizens

The status of Britain's Negro community of about 60,000 has been the subject of a "preliminary statement" to members of the Anthropological Institute by Dr. Ruth Landes, formerly of Columbia University, who is studying the problem . . . as Fulbright research scholar.

She said the Negro problem in the United States was a sociological reality, distinct and compelling, while in Britain there was no such orientation but there was a great deal of confusion, particularly on the part of the colored immigrant. . . .

Dr. Landes said that from recent conversations with Negroes in London she realized a newly awakened awareness and bitterness over "what those persons regarded as the naked exposure of their second class status." She said this was growing with the strained South African situation, the negotiations of the Bamangwato succession, with the removal and exile of Seretse Khama, the tribal chief who married a white woman and the "painful conduct" of the discussion over the proposed Central African federation. (*New York Times*, May 8.)

## Three-way Tension

The people of the Continent of Africa are truly undergoing a three-way tension experience. With South African social, political, religious and economic institutions enmeshed in a struggle of the people to realize some of the basic human needs and rights and with North Africa well embarked on the road toward independence, the Congo's (Central Africa) Belgian administrators "are making a land of good living for whites and fairly tolerable living for Negroes."

An article in *The New York Times* of May 11, indicates that the Belgian Congo area, while quite frankly a colonial world, exhibits no friction between the races. Furthermore, there is no friction at the point of political rights "because . . . nobody votes, and that goes for whites, and everyone simply looks to Brussels for political guidance."

It is further reported that "responsible Belgians . . . would like to see called a mid-African conference — with the



United States taking the initiative — either in the United Nations or North Atlantic Treaty Organization.

"They would like this conference to exclude both the Union of South Africa and all Africa north of the Sahara. . . . Its purpose would be to try to develop agreed policies with which to resist both Malanism and 'premature north African liberalism.'

"The Belgians think that is the way to save Africa from what happened to China — the extirpation of the middle way by extremes of left and right. . . .

## THE CHURCHES

### Trends in Adjustment?

A white minister took over as pastor of a Negro congregation here (Pittsburgh, Pa.) recently because he said "we need to have better human relations between all peoples, regardless of color." The Rev. Virgin P. Moccia was named moderator of the Bidwell Street Presbyterian Church when the congregation's pastor resigned several months ago. Then the congregation asked if Mr. Moccia would consider becoming pastor. . . . (*The New York Times*, May 10.)

A white and a Negro church (in San Francisco) solved the problems facing their congregations by a simple merger, described as the first such amalgamation in the West.

In 1947 the Rev. Wesley L. Hawes, a Negro, established the Hope Presbyterian church in a district where many of his race lives. The space soon proved far too restricted for the number of worshipers.

Meanwhile, the Westminster Church, built in 1867 in a fashionable quarter, was rapidly losing its congregation, and recently could scarcely fill a small chapel of the edifice. Further to complicate matters, the pastor was transferred. The Negro minister then proposed uniting the two groups.

"My task is to help people become Christians," the Rev. Mr. Hawes explained. "If they are real Christians, then racial problems will solve themselves." (*New York Daily News*, May 5.)

### In London

The great-great-grandson of a Jamaican slave preached a sermon recently in St. Paul's Cathedral (London, England) attacking racial intolerance in South Africa.

According to the report in the *Daily News* of May 12, the Rev. Dr. Marcus James, 29, is believed to be the first Negro ever to preach in London's Anglican cathedral.

In his sermon, he claimed that the racial policy of Dr. Daniel Malan's nationalist South African government threatens to "plunge an entire continent into bloodshed, with untold world-wide repercussions."

### Methodist Legislation

Legislation permitting any Methodist Church to transfer its affiliation from one jurisdictional area to another, provided certain requirements are fulfilled, was

adopted here (San Francisco) today by the Quadrennial General Conference of the denomination.

In effect, the new law sets up legal provisions whereby a church belonging to the Central Jurisdiction (Negro) may apply for membership in the jurisdiction where it is geographically located.

The Central Jurisdiction, the only non-geographical division of the church in the United States, has often been attacked as perpetuating the practice of segregation. Observers . . . regard the new legislation as at least making a dent in the practice. . . . (*The New York Times*, May 4.)

## EDUCATION

### Cultural Lag

It is reported in *The New York Times* of March 30, that while educators were the people ". . . most appalled by the dangerous disjunction between our scientific knowledge and our social values," they are, nevertheless, the group most responsible for this situation.

In making this statement as reported, Dr. Charles S. Johnson, president of Fisk University, continued ". . . 'social attitudes' that manifest themselves in incidents such as race riots are 'contrary to our professed political and religious beliefs' and 'a very real danger to our national existence'.

"A satisfactory solution, the speaker declared, must come in a carefully planned educational program rather than through intercultural and interracial events. Some of these, he added, merely serve to emphasize the differences . . ."

The address by Dr. Johnson was delivered at the closing session of the twenty-seventh annual convention of the Eastern States Association of Professional Schools for Teachers. In the audience at the New Yorker Hotel were 725 students and faculty members from seventy-four institutions.

### Earlham College

An Earlham College (Richmond, Ind.) senior is finishing his studies in absentia because of his engagement to a Negro classmate.

The student, Robert McAllester of Ithaca, N. Y., has left the college by request but is completing his academic work. . . .

Thomas E. Jones, Earlham president, said, "The college has regulations against such impetuous things.

"The college does not stand by and let people get into this difficulty or any other difficulty without counseling them."

Earlham has had a non-segregation policy for many years, and its students, regardless of race, live and eat together in the dormitories. A small Quaker school, Earlham has a number of foreign exchange students of various races. (*New York Post*, May 4.)

(Mr. McAllester has since graduated from Earlham College and has consummated his marriage.)

## Expensive Decisions

The problem of "to-segregate-or-not-to-segregate" our children seems to constitute a knotty affair for Federal Courts in some sections of our country.

The matter becomes increasingly complex as they are asked, in effect, to determine *when* to segregate. The courts have said that on the graduate college level students may learn together regardless of racial origin; upon leaving the college, however, the students are forced back into the pattern of segregation. One must ask What kind of a social milieu are we providing for the growing generation? Also, What will youth do with such a challenge from the older generation?

A special three-judge Federal court here (Richmond, Va.) . . . unanimously upheld Virginia laws segregating white and Negro high school pupils.

In an opinion in the Prince Edward County school suit, the court found Negro high school buildings, facilities, curricula and means of transportation "not substantially equal" to those provided white pupils.

The court enjoined the defendants, the county school board, the division superintendent and the State, from maintaining such unequal facilities and ordered them to "proceed with all reasonable diligence and dispatch" to equalize. . . .

In the Prince Edward suit, the only segregation issue before the court concerned the constitutionality of Virginia's segregation at the high school level.

The opinion's consistent use, however, of the broader term "public schools" and its reference to Federal precedent upholding segregation on the elementary and junior high school levels leaves little doubt that the court would be of the same opinion in Virginia as to those elementary and junior high schools.

Only on the graduate college level have Federal courts ruled segregation of students unconstitutional. It was so held in cases involving the Oklahoma and Texas University law schools, and Negroes have since been admitted to those schools and other graduate college work. . . . (*Richmond Times-Dispatch*, March 8.)

The above reported decision upholding the constitutionality of Virginia's law for "separate but equal" schools for Negro and white pupils will be appealed to the United States Supreme Court", according to a report of March 8, in *The New York Times*.

### From High School to College!

Integrated education at the University of Louisville is no "experiment," President Phillip Davidson declared in a recent address. . . .

Discussing the 200 Negro students who have been attending U. of L. since the Jim Crow Municipal College was abandoned, he said:

"It is a magnificent thing to see . . . They are not there as Negroes . . . They are there as students and some of them are excellent students." (*The Southern Patriot*, March, 1952.)



## IN DEFENSE OF HUMAN RIGHTS

The Radio Pioneers Club, whose 870 members form a central clearing house for the exchange of information and historical data about the radio industry, heard . . . a plea for increased use of the radio in the world fight for freedom. . . .

The appeal was made by Dr. Herbert S. Houston of New York, veteran in the radio field and adviser to the inter-racial press of America, at the club's annual banquet. . . . (*New York Times*, April 4.)

H. Howland Sargeant, new Assistant Secretary of State for Public Affairs, declared recently that American intellectuals had a great responsibility to defend freedom against the world-wide cultural offensive being waged by the Soviet Union as part of its propaganda warfare against the United States. . . . (*New York Times*, March 30.)

*The people who can and will most convincingly defend freedom are those whose basic human needs are nourished in the atmosphere of freedom.*

Let's take a look at some of the atmosphere in which some of our people live.

The *New York Times* of February 8, editorialized ". . . one must hope that the action of a group of citizens of South San Francisco, Calif., in voting to exclude Sing Sheng, a Chinese Nationalist war veteran, his wife and their two-year-old son from their community will be recognized for what it is — dangerously un-American." . . . (For a more complete report see January-February INS.)

Another contaminating element in the atmosphere in which defenders of freedom are sought was reported by *The Call*, December 21, of last year.

"The housing situation . . . remains pitifully bad for colored people, according to the 1950 Census on Housing, released (recently) by Roy V. Peel, director of the Census Bureau. . . . The worst housing inhabited by colored people is not in the South, but in northern cities like New York and Chicago, where the housing situation is entangled in racial segregation, politics, and the opposition to decent housing by neighborhood improvement associations, real estate associations and profiteers in human misery, including colored profiteers."

And another. Reported by the *New York Times* under date of April 14, the "American Indians face threat of armed searches, seizures and arrest without warrant in Indian Bureau legislation now before Congress." The Association on American Indian Affairs issued a statement which asserted that "Enactment of this bill . . . would probably set Indian relations back at least half a century." . . .

Massed in the Nation's Capitol in defense of their right to choose their own legal counsel, representatives of fifteen Indian tribes as well as non-Indian groups heard their leaders declare, "We left our loved ones during the last war to fight

for our country. We thought when we returned things might be different for the Indians. Things are not different.

"During the war we were regarded as men — men who could fight for their country. But the war is over now, and the Commissioner thinks we are savages again." (*The Washington Daily News*, January 4.)

Human rights and freedom remain no longer primarily an American cause; they constitute a world cause subscribed to by millions of people of many nations, racial origins and creeds.

The types of atmosphere reported above might be multiplied ad infinitum the world around. However, the samples from our own country will serve to point up once again the *potential* human resources for the defense of human rights and freedom. But they are only *potential*.

With the penetration of the radio and other mass communication techniques into nearly every region of the globe, could it be that on a world-wide scale we are closer than we think to George Orwell's novel, entitled "1984"? One of the characters in this novel listens to a loud-speaker-telecreen:

"... Attention, ... We have glorious news for you. We have won the battle for production! Returns now completed of the output of all classes of consumption goods show that the standard of living has risen by no less than twenty per cent over the past year . . .

"The fabulous statistics continued to pour out of the telecreen. As compared with last year there was more food, more clothes, more houses, more furniture, more cooking pots, more fuel, more ships, more helicopters, more books, more babies . . ."

Then the listener "meditated resentfully on the physical texture of life. Had it always been like this? Had food always tasted like this? He looked around the canteen. A low-ceilinged crowded room, its walls grimy from contact of innumerable bodies; battered metal tables and chairs, placed so close together that you sat with elbows touching; bent spoons, dented trays, coarse white mugs; all surfaces greasy, grime in every crack; and a sourish, composite smell . . . bad coffee . . . metallic stew . . . dirty clothes. Always in your stomach and in your skin there was a sort of protest, a feeling that you had been cheated of something that you had a right to."\*

\*From NINETEEN EIGHTY-FOUR by George Orwell, Copyright, 1949, by Harcourt, Brace & Company, Inc. Used with permission.

## CIVIL RIGHTS Rhode Island

In the closing minutes of the 1952 session, the upper house of the Rhode Island legislature approved a bill passed unanimously several weeks earlier by the lower house changing the name of the State Fair Employment Practices Commission to the State Commission Against Discrimination, and broadening its authority to include curbing racial and religious

discrimination in places of public accommodation. . . .

The bill follows the pattern set in New Jersey, Connecticut, Massachusetts and New York of enlarging the jurisdiction of the administrative agency enforcing the state laws against discrimination in employment to permit the agency to receive, investigate, and adjust complaints of discrimination in places of public accommodation. Under the Rhode Island bill, such places as theatres, hospitals, eating places, hotels, stores, saloons and public housing projects are included within the definition of a place of public accommodation. . . . (From *Joint Memorandum*, The Anti-Defamation League, April 30.)

## New York

On March 12, New York became the fourth state to pass legislation providing for administrative enforcement of the law barring discrimination in places of public accommodation. On that date, the Legislature gave final approval and sent to the Governor for signature an amendment to the Law Against Discrimination broadening the jurisdiction of the State Commission Against Discrimination, formerly limited to discrimination in employment, to include complaints of racial and religious discrimination involving restaurants, theatres, hotels, stores and other places of public accommodation. Governor Dewey signed the bill on March 29, and it becomes effective on July 1, 1952. (From *Joint Memorandum*, The Anti-Defamation League of B'nai B'rith, April 1.)

## HUMAN NEEDS ARE QUALITATIVE

"Citizens of the Eugene (Oregon) area have thought about the Negro situation from three standpoints.

"The first frame of mind — by no means unspoken is: 'How can we get rid of 'em?'

"The second is: 'Where can we put 'em?'

"And now more people are beginning to ask: 'How can we help them?' . . .

"One university staff member when asked about the 'Negro problem,' said: 'There isn't any problem. There just aren't enough Negroes.'

"Quantitatively, she was right. But human problems are qualitative as well. So what is being done?

"The League of Women Voters is far out in front in an effort to make the Negroes comfortable in Eugene. The league has a committee, headed by Mrs. Robert Clark\*, which has looked into the Negroes' situation exhaustively; . . . has needed other organizations and city and county officials in an effort to get something done, and . . . has looked for a possible solution." (*The Oregonian*, February 11.)

\*Mrs. Robert Clark attended the Inter-denominational Institute on Racial and Cultural Relations at Menucha Conference Grounds, Corbett, Oregon, in 1951.



## COURT DECISION — Implications?

... The U. S. Supreme Court upheld an Illinois "group libel" law which prohibits the publication, dissemination or display of any "lithograph, moving picture, play, drama or sketch" that would expose citizens of any race, creed or color "to contempt, derision or obloquy."

In handing down this decision the high court was sustaining the conviction of Joseph Beauharnais who purchased and distributed "literature reflecting on the Negro race. . ."

If the colored group cannot with impunity be libeled . . . neither can the white group; and unwittingly the High Court may have placed a weapon in the hands of certain states enabling some Negrophobes to punish effectively Negro newspapers, magazines and other media which fight back . . . against their enforced status. . .

Justice Black warned that the law under the Court's ruling, could be applied to a "book publisher, newspaper, radio or television station, candidate or even a preacher"; actually imposes state censorship over every means of communication, and calling it a group libel law "does not make the censorship less deadly. . ."

All that glitters is not gold, and a tactical partisan victory can sometimes become a disastrous strategic defeat.

Today it is the steel industry or Joseph Beauharnais that is hit and hurt, but tomorrow (once the precedent has been set) it may be the corner grocer, the eighty-acre farmer, the neighborhood pastor, the NAACP or this newspaper.

One can name over a dozen countries where this has happened. (*Pittsburgh Courier*, May 10.)

## INSTITUTES, WORKSHOPS AND CONFERENCES

Literally dozens of workshops and institutes are being held this summer to focus attention upon the multiple aspects of action and research in the area of racial and cultural relations. Here are several announcements for the information of our readers:



PREJUDICE IS AN OPINION  
WITHOUT ANY VISIBLE  
MEANS OF SUPPORT.

(Used by permission of the author  
and illustrator, Frank Hanley.)

## Interdenominational Institutes on Racial and Cultural Relations

Place: Lincoln Seminary, Lincoln University, Pa.

Dates: July 21-25.

Place: Eden Seminary, Webster Groves, Mo.

Dates: August 4-8.

Place: Reed College, Portland, Oregon

Dates: August 25-29.

Information on all three Institutes:

J. Oscar Lee, Department of Racial and Cultural Relations, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

The Institute seeks to serve the practical needs of the churches as they move toward the realization of non-segregated churches in non-segregated communities.

## Ninth Annual Institute of Race Relations

Place: Fisk University, Nashville, Tenn.

Dates: June 30-July 12

Information: Robert W. Sweet, Race Relations Department, American Missionary Association, Fisk University, Nashville 8, Tenn.

## Triennial Conference at Green Lake

Place: Green Lake, Wisconsin

Dates: June 30-July 5

Information: G. E. E. Lindquist,

7 Winona St., Lawrence, Kans.

At this conference the theme will center on steps toward integration of the American Indian.

## The American Christian Ashram

Place: Six are held covering several regional areas of the U.S.

Dates: Ranging for one-week periods beginning July 5 and ending August 23.

Information: H. H. McConnell, Joint Department of Evangelism, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

These Ashrams are held on a racially inclusive basis.

## Summer Interracial Workshop

Place: Washington, D.C.

Date: Month of July

Information: Interracial Workshop, 513

W. 166 St., New York 22, N. Y.

"Although the Workshopers learn most through participation in action projects, an important aspect of the program will be group discussion led by persons prominent in the race relation field."

## Rutgers Workshop in Human Relations

Place: Campus of the New Jersey College for Women, New Brunswick, N. J.

Dates: June 3-August 8.

Information: Dan Anthony, National Conference of Christians and Jews, 790 Broad St., Newark, N. J.

"In addition to teachers, others who attended last year were policemen, social workers and librarians. About one-third of the registrants came from other states than New Jersey."

## Summer Workshop of the Center for Human Relations Studies

Place: The New Lincoln School, New York, N. Y.

Dates: June 30-August 8

Information: Viola M. Falmetta, Center for Human Relations Studies, 157 West 13th Street, New York 11, N. Y.

University credit is possible providing proper arrangements are made in advance.

## A LITTLE LIGHT IN THE CORNER

### *Is Everybody's Skin Colored?*

Yes. Scientists have found that skin color is determined by two special chemicals: *Carotene* which gives a yellow tinge; and *Melanin*, which gives a brown tinge. Everyone has some of each of these materials in his skin. People of a brownish skin have more melanin, but everybody has some. It's just a matter of degree. Incidentally, these innocent chemicals don't have any effect on a man's mind or character. . . (From *The Community Attitudes Committee*, Council for Civic Unity, San Francisco, Calif., April 1952.)

\* \* \*

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